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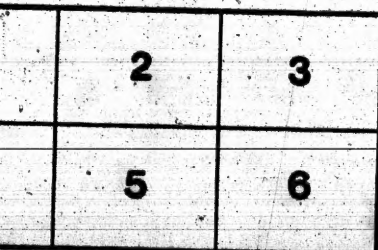
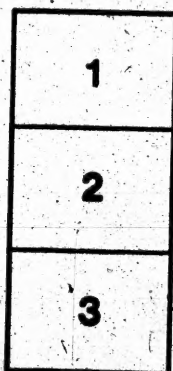
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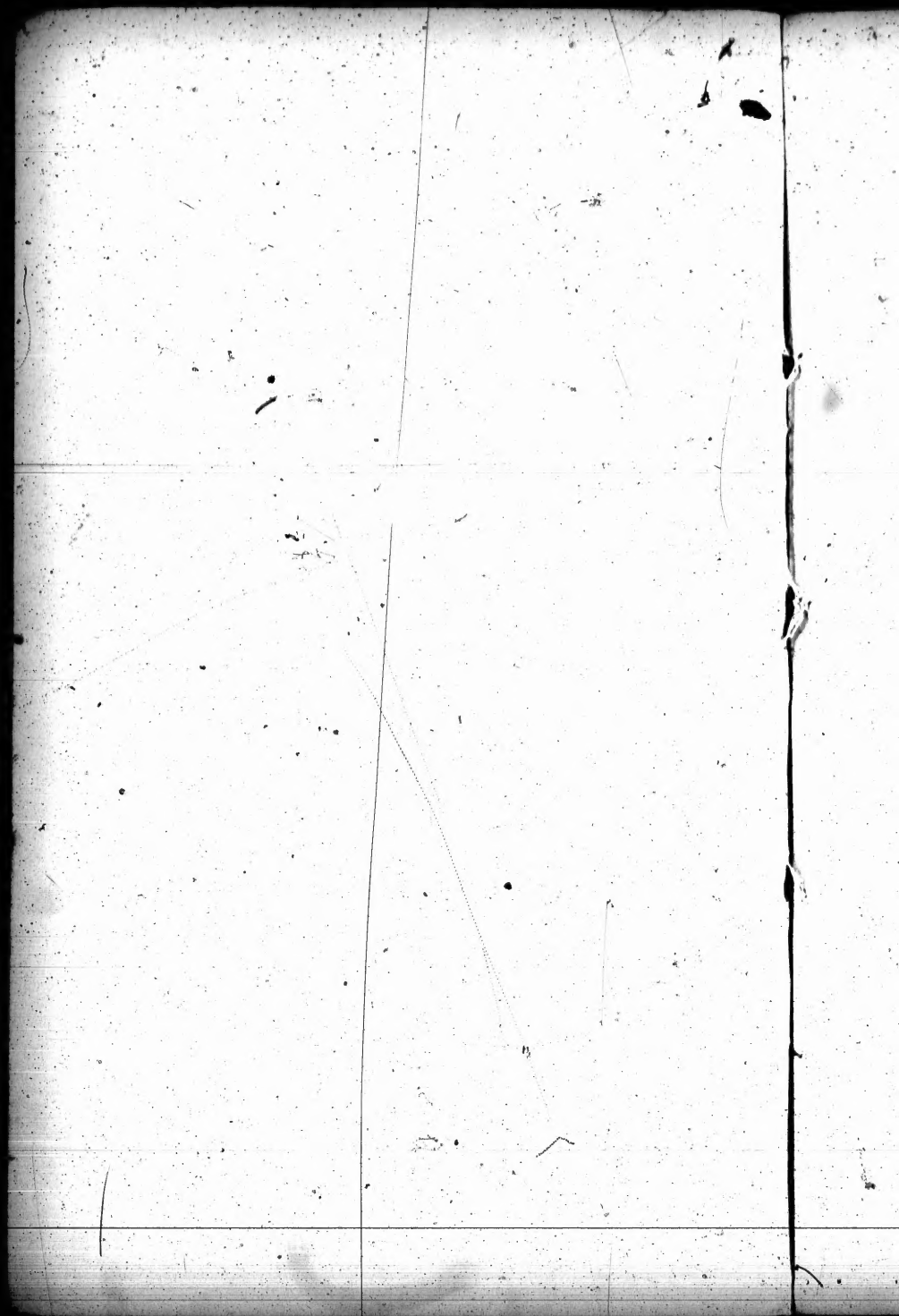
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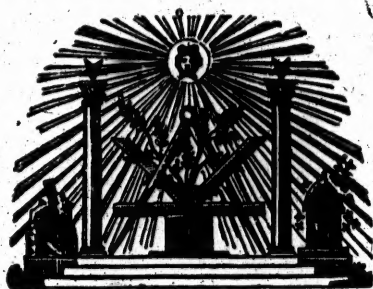
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BY LAWS
OF
Pembroke Lodge, No. 128,
A. F. & A. M.,
GRAND REGISTRY OF CANADA.

ADOPTED BY THE LODGE AT ITS REGULAR MEETING, MARCH 3,
AND CONFIRMED AT THE SUBSEQUENT REGULAR MEETING,
MARCH 31, A.L., 5863.



HAMILTON:
PRINTED AT THE "SPECTATOR" OFFICE, PRINCE'S SQUARE.

1868.

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Pembroke

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BY - LAWS.

PREAMBLE.

Pembroke Order and regularity being essentially necessary for the preservation of that harmony which should at all times characterize Free Masons, the Brethren of ~~Hope~~ *Pembroke* Lodge, No. 118, on the registry of the Grand Lodge of Ancient Free and Accepted Masons of Canada, having repealed all former, do agree to the following—
By-Laws.

I.—DUTY TO GRAND LODGE.

This Lodge fully acknowledges the supremacy of the Grand Lodge of Ancient Free and Accepted Masons of Canada; and will at all times pay respect and obedience to its Laws, Rules, Orders and Regulations.

II.—REGULAR MEETINGS.

The Regular Meetings of this Lodge shall be held on the Tuesday before full moon of every month, and also on the Festivals of St. John the Baptist, and St. John the Evangelist, (or should it fall on a Sunday, then on the following day,) at such hour as the Master shall appoint, of which the members shall be duly notified.

III.—EMERGENCY MEETINGS.

Emergency Meetings may be held as provided by the Book of Constitution; but should a Lodge of Emergency be called at the solicitation of a Brother

for his own benefit or advancement, all the expenses of the meeting shall be defrayed by him.

IV.—ELECTION OF OFFICERS.

The elective Officers of this Lodge shall be annually elected at the Regular Meeting, immediately preceding the Festival of St. John the Evangelist, and on the day of that Festival, (or should it fall on a Sunday, then on the following day,) the election of the Master being first confirmed, all the Officers, elective and appointed, shall be installed and invested.

V.—REGULARITY OF ATTENDANCE.

To secure that regularity so highly necessary for the good government of a Lodge, it is expected that every Officer will attend punctually at the hour named in the Summons, under penalty of censure by the Master, unless exonerated by some reasonable excuse or cause of absence.

VI.—CLOTHING.

Brethren shall at all times appear, when in Lodge, in the proper Masonic Clothing, as prescribed by the Book of Constitution.

VII.—DISCUSSION.

Every Brother, when speaking, shall address himself to the Master; and no Brother shall speak twice to the same question, unless in explanation, or the mover in reply. No motion shall be entertained unless it be made in writing and duly seconded. No new business shall be entered upon after eleven o'clock at night.

VIII.—VISITORS.

No visitor shall speak to any question without leave of the Master, nor shall he, on any occasion, be allowed to vote. During his continuance in the Lodge he shall be subject to its By-Laws.

IX.—INITIATION AND JOINING FEES, &C.

The fee upon Initiation shall be twenty dollars, which shall be in payment of the three Degrees in Craft Freemasonry, and the Grand Lodge Fees, for Registration and Certificate. The fee for a joining member shall be two dollars, to include the fee for Registration, but should he require a Grand Lodge Certificate, he must pay an additional sum of two dollars. In every instance, the member who proposes the Candidate, is responsible for the whole fee, which must be paid at the time of initiation or admission.

X.—CONFERRING DEGREES, &C.

Any Brother not initiated in this Lodge, may be passed or raised in it, after a regular ballot, for the sum of five dollars for each Degree, provided he produces satisfactory proof of having been initiated and passed, as the case may be, in a Regular Lodge. The proposer is responsible for the fee, which must be paid before the Degree is conferred.

XI.—BALLOTING.

No person shall be initiated in, and no Brother shall be admitted a member, or have Degrees conferred upon him, as provided for in By-law No. 10, if on the

ballot, two black balls appear against him, but to prevent mistakes the Master may direct the ballot to be forthwith taken a second time, which shall be final. The Secretary shall apprise all Lodges in his District, and also the Grand Secretary of such rejection.

XII.—NON-ATTENDANCE AFTER BALLOT.

Should any Candidate, who has been approved for initiation, not attend for that purpose within six months, after being notified by the Secretary of the Lodge, he must be again proposed, and a fresh ballot must be taken.

XIII.—RE-ADMISSION OF MEMBERS.

Should any member retire from the Lodge, or cause his name to be erased from the books, or be excluded for any cause except non-payment of dues, he shall not be re-admitted without a ballot and joining fee, as fixed by By-law No. 9.

XIV.—WITHDRAWAL OF MEMBERS.

Any member desirous of withdrawing from the Lodge, shall signify the same at a Regular Meeting, either personally or in writing, to the Secretary, and if in good standing, and his dues are all paid, upon his resignation being accepted, a Certificate to that effect shall be furnished him, if required, by the Secretary, under the Lodge Seal.

XV.—HONORARY MEMBERS.

No Brother shall become an Honorary Member of this Lodge, until he has been regularly proposed and seconded at one Regular Meeting, and his name been

inserted in the Summons for the next Regular Meeting, at which he must be elected by unanimous vote.

XVI.—LODGE FEES AND DUES.

The Annual Subscription of each member, except the Secretary, who shall be exempt, whose place of residence is distant three miles or less from where the Lodge is held, shall be three dollars, and of each member who shall reside beyond that distance, one dollar and fifty cents which shall be exacted whether he be absent or present, and be payable monthly by equal proportions.

XVII.—ARREARS OF LODGE FEES AND DUES.

Any member who neglects payment for six months, shall be notified by the Secretary, and again at the end of the ensuing three months;—and any member who shall remain in arrear, and become indebted for one year's dues, shall, after special notice from the Secretary, be excluded until all arrears are paid. No member in arrear for four months shall be qualified to ballot, or vote upon any question, or hold office; and the signing by him of the By-laws is hereby declared to be an acknowledgment by each member that he considers these dues a debt due by him to the Lodge.

XVIII.—GRAND LODGE FEES.

The Master being responsible for the Grand Lodge fees, shall forward the same to the Grand Secretary as soon as possible after the Festivals of St. John the Baptist and St. John the Evangelist, respectively.

XIX.—COMMITTEES FOR GENERAL PURPOSES, AUDIT, &C.

The Master, on the day of his installation, shall appoint three Brethren a Committee, whose duty it shall be to audit the Treasurer's Accounts, and all accounts before they are presented to the Lodge, and certify to their correctness, and at all times to maintain a general supervision over the finances and property of the Lodge. He shall also appoint all such other Committees as may be from time to time necessary. They shall choose their Chairman and have power to exact the attendance of members of the Lodge to give such information as such Committees may deem essential. They shall enter their proceedings in a book, and report through the Master to the Lodge. The Audit Committee shall make an annual report on the Festival of St. John the Evangelist.

XX.—CHARITABLE COMMITTEE.

The Master, on the day of his installation, shall appoint three Brethren a Charitable Committee, to whom all applications for relief shall be referred, and whose duty it shall be to report to the Lodge all cases deserving aid and assistance, unless those of urgent necessity, when it shall be in the power of a majority of the Committee to issue an order on the Treasurer, for a sum not exceeding five dollars, reporting the same to the Lodge at its next regular meeting.

XXI.—PROPERTY, JEWELS, &C.

The Books, Papers, Jewels, Paraphernalia and

Furniture of every kind, belonging to the Lodge, being at all times vested in the Master and Wardens for the time being, they are responsible for the same. They shall be annually examined previous to the installation of the officers elect, and an inventory of them shall be kept in the Minute Book of the Lodge. The Master shall annually insure the property of the Lodge, for such sum as the Lodge shall direct.

XXII.—DISPOSAL OF FUNDS, PROPERTY, &c.

No part of the funds of this Lodge shall be expended, except for monthly or other necessary working expenses, without the approbation of a majority of its members, neither shall the Books, Papers, Furniture, Jewels, Paraphernalia and other property of the Lodge be sold, alienated or in any way disposed of, except by the unanimous consent of the Members.

XXIII.—ALTERATION OF BY-LAWS.

No alteration shall be made in these By-Laws, unless by a notice of motion given at a regular meeting, which shall be duly entered on the minutes and inserted in the summons for the next regular meeting, when the proposed alteration shall come on for discussion, and on a resolution regularly moved and seconded, being passed in favor thereof by two-thirds of the votes present, it shall become law, when sanctioned by the Grand Master.

XXIV.—SIGNING OF BY-LAWS, COPIES, &c.

These By-Laws when fairly written in a book, shall be signed by the Master and Secretary, and have the

seal of the Lodge affixed. Every Brother is also to sign them, as a declaration of submission to them, and one copy shall be delivered to each Member, free of expense, but should he require another copy he shall pay twenty-five cents for the same, towards the general funds of the Lodge.

XXV.—GENERAL, RELATING TO THE DUTIES OF OFFICERS.

THE MASTER.

Beyond the Antient Charges and Regulations, and the duties laid down by the Book of Constitution, the Master is responsible for the safe keeping of the Warrant and other Lodge Records, Books and Papers, and with the Wardens holds all the Furniture, Jewels, Paraphernalia and other property of the Lodge, in trust for the Members, and shall see to the efficient insurance of the same, against loss by fire. He shall sign all orders on the Treasurer for ordinary expenses of the Lodge, and be *ex-officio*, a member of all Committees.

THE SENIOR WARDEN.

Beyond the regular duties appertaining to this office, the Senior Warden shall, under the Master, specially see to the safe and proper keeping of the Jewels and Paraphernalia, and Furniture of the Lodge, and shall examine the inventory of the same immediately before entering into office. He shall be assisted by the Stewards.

THE JUNIOR WARDEN.

Beyond the regular duties appertaining to his office, the Junior Warden shall attend to the necessary arrangements for refreshments on all ordinary occasions, and is *ex-officio*, chief of the Stewards.

THE CHAPLAIN.

The duties of this officer speak for themselves; but it is very desirable to have his punctual and regular attendance, that the Lodge may not only be opened and closed in due and Antient form, but with solemn prayer.

THE TREASURER.

The Treasurer shall receive all monies of the Lodge and discharge accounts for ordinary expenses, duly signed by the Master and Secretary, as well as those certified by the Audit Committee, and approved by the Lodge, and orders of the Charitable Committee. He shall keep books in which his receipts and disbursements shall be regularly entered, so as to exhibit at one view the balance in his hands at every regular meeting, and should the balance at any one time amount to more than fifty dollars, he shall give special notice thereof to the Lodge. The account with the Grand Lodge shall be kept separate and distinct, and the Grand Lodge dues handed by him to the Master for transmission to the Grand Secretary. His accounts and vouchers shall be annually submitted to the Audit Committee, at least one week previous to the Festival of St. John the Evangelist, and the balance in his hands shall be transferred to his successor in office on that day, unless the Lodge shall then otherwise direct.

THE SECRETARY.

The Secretary shall be exempt from the payment of Lodge dues. He shall keep a faithful record of the proceedings of the Lodge, and preserve in proper order all papers and documents relating thereto. He shall keep a correct register of the Members and their respective accounts with the Lodge. He shall sign all authorized certificates, and affix the Lodge Seal thereto, issue all necessary notices and summonses for meetings, &c., and countersign all orders and charges of the Master. He shall prepare all returns required by the Grand Lodge, and notify the first-named Brother of every Committee, of his appointment, the names of his associates, and the nature of their duties. He may receive monies for the Treasurer, transferring the amount to him without deduction, before the next regular meeting, and shall generally discharge all other duties appertaining to the office of a Secretary.

THE DEACONS.

The Deacons shall attend the Master and Wardens to assist in opening the Lodge at the appointed time, and in the ceremonies and preparation of Candidates, and otherwise as the Master and Wardens may direct.

THE DIRECTOR OF CEREMONIES.

The Director of Ceremonies shall see that the Lodge is properly prepared, that all Brethren appear in Lodge in the clothing prescribed by the Book of Constitution, and to the best of his ability, that every Brother, when in Lodge or at refreshment, is placed according to his station.

THE STEWARDS.

The Stewards, under the direction of the Senior Warden, shall see to the safety and careful keeping of the Jewels, Paraphernalia and Furniture of the Lodge and under the Junior Warden, shall have the arrangement and ordering of refreshments.

THE INNER GUARD.

The Inner Guard shall attend each meeting punctually at the hour named in the summons, to guard the interior of the Lodge at its opening, to receive visitors and examine all candidates for admission, and give directions to the Tyler.

THE TYLER'S DUTIES

The Tyler shall attend punctually, and diligently watch the exterior of the Lodge, and see that all candidates for admission are properly prepared.

Thomas H. Johnson

Master.

A. K. Gibson

Secretary.



FORMS.

SPECIMEN FORM FOR MAKING ENTRIES IN A LODGE MINUTE BOOK.

Minutes.

MASONIC HALL, —th —, 18—

MINUTES of the Regular Meeting of — Lodge, No. —,
held on —, the —th day of —, A.L., 58—.

PRESENT.

W. Br.	W. M.	Br.	S. D.
" "	P. M.	"	J. D.
"	S. W.	"	Dir. of Cer.
"	J. W.	"	Organist.
"	Chaplain.	"	Stewards.
"	Treasurer.	"	I. G.
"	Secretary.	"	Tyler.

The names of all members present.

The names of visiting brethren, with the names of
the Lodges to which they do or have belonged.

Opening Lodge.

The Lodge was regularly opened in the first degree,
at —, [giving the hour.]

The minutes of last regular meeting [and subsequent
emergencies, if any] were read, and, on motion, were
confirmed.

Reports of Committees on Petitions.

The Committee on the Petition of Mr. —, a candidate for initiation, reported favorably, [or unfavorably, as the case may be.]

Reports General.

The Committee appointed to take into consideration [here state the subject] submitted their report which was, on motion of Br. —, seconded by Br. —, received and adopted.

Payment of Accounts.

On the motion of Br. —, seconded by Br. —.

That the sum of \$ —, in full of — account, [or in part payment, as the case may be] was ordered to be paid.

Proposal of Candidates.

The application of Mr. —, was received and placed on the minutes, and referred to the Committee of inquiry, to report, previous to his being ballotted for at the next regular meeting for initiation into the mysteries of Freemasonry.

[The same form to be used for joining members substituting the word "Br." for "Mr.," and "to become a member," in the place of "for initiation," &c.]

Appointment of General Committee.

The Worshipful Master appointed Brs. —, —, and —, a Committee —, for —, to report thereon at the next regular meeting.

Ballot.

The W.M. ordered the ballot to be passed for Mr. —, a candidate for initiation into the mysteries of Freemasonry, which was taken, and on examination, declared in favor of [or against, the candidate, as the case may be.]

[The same form will apply to joining members, using the term "Br." for "Mr.," and the words "to become a member," for "initiation," &c.]

Board of Trial.

The W.M. appointed Brs. — and —, a Board of Trial, to put the necessary questions to Mr. —, a candidate for initiation. [If more than one, state their several names, and say "Candidates."]

Initiation of Candidates.

The Board of Trial, having reported to the W.M. that the candidate had answered the necessary questions satisfactorily, and the candidate having been properly prepared, he was [or they were, severally,] initiated into the first degree of Freemasonry.

Passing.

Br. —, [or Bra.] a candidate [or candidates] for advancement, was [or were] examined in open Lodge, and directed to retire.

The Lodge was opened in the second degree at ,
[state the hour.]

[No objection being made] Br. —, [or Bra.] having been found worthy of advancement, and having been properly prepared, he was [or they were, severally] passed to the second or fellowcraft's degree.

Raising.

Br. —, [or Bra.] a candidate [or candidates] for further advancement, was [or were] examined in open Lodge as to his [or their] proficiency, and directed to retire.

The Lodge was opened in the third degree, at ,
[state the hour.]

[No objection being made] Br. — [or Bra.] having been found well skilled, he was [or they were, severally] raised to the third or sublime degree of Master Mason.

Calling from Labor to Refreshment.

The Lodge was called from labor to refreshment, at — o'clock.

Calling from Refreshment to Labor.

The Lodge resumed labor at — o'clock.

Closing the Lodge.

The Lodge was closed in harmony in the first degree,
at o'clock, [state the time]

[If opened in the three degrees, say "severally in the third, second and first:" If opened in the second degree, say "severally in the second and first."]

Confirmed in open Lodge, [give date] A.L.,

(Master's Signature.)

(Secretary's Signature.)

— —, W.M.

— —, Sec'y.

Regulations.

For the sake of clearness and distinction, a line at least should be left blank between each minute, and a marginal note made of its contents.

Each Lodge must keep a book or books, outside the lodge-room, for members and visitors to enter their names as they arrive, which it is the duty of the Tyler to see before he gives notice of their being present. It must be borne in mind that no visiting brother, unless he be a subscribing member of some regular Lodge, has a right to visit a Lodge more than once during his non-affiliation with the Craft.

The minutes are to be read on regular nights only; after having read the minutes of the previous regular meeting, those of any subsequent emergency are to be read and confirmed.

Secretaries of Lodges should always keep a rough minute-book—and never, on any account, use slips of paper—to enter the Proceedings of the Lodge as they occur, and afterwards fairly copy them in the regular minute book, to which he must attach his signature;

and when they have been read and confirmed in open Lodge, the W. M. likewise signs them at the left hand corner.

It is usual on the presentment of reports from Committees, to move their reception, or their reception and adoption. If open to discussion or amendment, first move their reception, and afterward their adoption.

The Constitution declares fifteen dollars (\$15) the lowest fee that can be charged for the degrees of Freemasonry, which is to be paid previously to the Candidate's initiation. This sum includes also the fee for registering the Candidate's name in the books of the Grand Lodge and a Grand Lodge Certificate.

The W. M. is responsible for the fees collected on behalf of the Grand Lodge, and it is his particular duty to see that the same are regularly forwarded with the returns.

In all cases, and under all circumstances, the Lodge must be opened in the first degree, and in this degree all the ordinary business of the Lodge is to be transacted. If a Candidate make application for the second degree, he must undergo an examination in open Lodge in the first degree: he is then directed to retire—the Lodge is then opened in the second degree; and if it appear that the Candidate has made suitable proficiency, he may be passed. The same may be said with reference to a Candidate for the third degree. The Candidate is examined in a Lodge of Fellow-crafts, and directed to retire. The Lodge is then opened in the third degree. If the Candidate be found worthy, he may be raised to the sublime degree of a Master Mason, and the Lodges are then closed down, com-

mencing with the *third*, next the *second*, and lastly, the *first*.

Newly initiated Candidates are required to sign the By-laws on the night of initiation, as an evidence of their membership and a willingness of obedience to the same.

On motion of R. W. Br. Æmilius Irving, seconded by Br. Henry S. Rowsell, it was

Resolved—That the Report of the Grand Secretary on Lodge Minutes be received, and that it be an instruction to that officer to print the same and forward a copy thereof to all Lodges, and to all District Deputy Grand Masters, with directions to the former to adopt the same henceforward, as far as consistent with their existing By-Laws.

Application for Joining.

TO THE WORSHIPFUL MASTER, WARDENS, OFFICERS AND MEMBERS OF
—, LODGE NO. —

I, — of the — of — profession or addition,
— aged — being a — Mason, am desirous of
becoming a member of the — Lodge, No. —.

I was initiated, passed and raised in — No. —,
held at —, and I am in good Masonic standing.

Dated at —, this — day of —, A. L., —.

[Signature,] —

Recommended by —
—

Application for Initiation.

TO THE WORSHIPFUL MASTER, WARDENS, OFFICERS AND MEMBERS OF THE
LODGE OF —, NO. —.

I, —, being free by birth, and of the full age of
twenty-one years, do declare that unbiased by the

improper solicitation of friends, and by uninfluenced, mercenary or other unworthy motive, I freely and voluntarily offer myself a Candidate for the mysteries of Free Masonry; that I am prompted by a favorable opinion conceived of the Institution and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the Order.

Witness my hand, this, —.

Age, —.

Profession, —.

Recommended by —

Application for Withdrawal from Membership.

TO THE WORSHIPFUL MASTER, &C.,

I, Brother — being in good standing, and having paid up all dues, am desirous of withdrawing from membership in this Lodge, and therefore pray that my resignation be accepted, and the authorized Certificate, under the Lodge Seal, be prepared and delivered to me by the Secretary.

Witness my hand, this —.

Certificate of Withdrawal.

— LODGE, No. —.

TO ALL TO WHOM THESE PRESENTS SHALL COME,
GREETING:

This is to certify that Brother —, who has signed his name in the margin, has duly withdrawn from Membership in this Lodge; and further that he has paid up all dues, and leaves in good standing.

Given under our hands and Seal of the Lodge
this —.

— W. M.

— Secretary

Visitors' Test. (commonly called the Tyler's O. B.)

I, —, do hereby and hereon solemnly and sincerely swear that I have been regularly Initiated, Passed and Raised to the Sublime Degree of a Master Mason, in a just and legally constituted Lodge of such ; that I do not stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my Brethren.

Charge to the newly Initiated Candidate.

As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honorable Society. Ancient, as having subsisted from time immemorial, and honorable because, by a natural tendency, it conduces to make all those honorable who are strictly obedient to its precepts. Indeed no institution can boast a more solid foundation than that on which Freemasonry rests—the *practice of social and moral virtue*, and to so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been promoters of the art ; have not thought it derogatory from their dignity to exchange the sceptre for the gavel ; have patronised our mysteries, and have joined our assemblies. As a mason, I would first recommend to your most serious contemplation the volume of the sacred law, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty you owe to God, to your neighbour, and to yourself. To God, by never mentioning his name but with that awe and reverence which are due from the

creature to his creator, by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency for comfort and support; to your neighbour, by acting with him upon the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him, as, in similar cases, you would wish he should do unto you; and to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert those talents wherewith God has blest you, as well to his glory as to the welfare of your fellow creatures.

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any state which may for a time become the place of your residence or afford you its protection; and, above all, by never losing sight of the allegiance due to the Sovereign of your native land; ever remembering that nature has implanted in your breasts a sacred and indissoluble attachment to that country from whence you derived your birth and infant nurture.

As an individual, I am further to recommend the practice of every domestic as well as public virtue. Let prudence direct you; temperance chasten you; fortitude support you; and justice be the guide of all your actions, and be especially careful to maintain, in their fullest splendor, those truly masonic ornaments, *benevolence and charity.*

Still, however, as a mason there are other excellencies of character to which your attention may be peculiarly and forcibly directed; among the foremost of these are *secrecy, fidelity and obedience*.

Secrecy may be said to consist in the inviolable adherence to the obligations you have entered into, never improperly to reveal any of those masonic secrets which have now been, or may at any future time, be entrusted to your keeping, and cautiously to shun all occasions which might inadvertently lead you so to do.

Your *fidelity* must be exemplified by a strict observance of the Constitutions of the fraternity; by adhering to the ancient landmarks of the order; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honor on our choice.

So must your *obedience* be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanor whilst in the lodge; by abstaining from every topic of religious or political discussion; by ready acquiescence in all votes and resolutions duly passed by the brethren, and by perfect submission to the master and his wardens, whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank

of life, useful to mankind, and an ornament to the society of which you have been this day admitted a member; that you would more especially devote your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainments, and that without neglecting the ordinary duties of your station, you would consider yourself called upon to make a daily advancement in masonic knowledge.

[From the very commendable attention which you appear to have given to this charge, I am led to hope that you will duly appreciate the excellence of free-masonry, and imprint indelibly on your mind the sacred dictates of *truth*, of *honor*, and of *virtue*.]

Charge to the Newly Passed Candidate.

Brother,—Being advanced to the second degree of masonry, we congratulate you on your preferment. The internal and not the external qualifications of a man are what masonry regards. As you increase in knowledge so you will consequently improve in social intercourse. It is unnecessary for me to recapitulate the duties which, as a mason, you are now bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that as your past behavior and regular deportment have merited the honor which we have conferred; in your new character it is expected that you will not only conform to the principles of the order, but steadily persevere in the practice of every commendable virtue. The study of the liberal

arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration—especially geometry, which is established as the basis of our art. [Geometry, or masonry, originally synonymous terms, is of a divine and moral nature, enriched with the most useful knowledge, so that while it proves the wonderful properties of nature, it demonstrates the more important truth of morality.]

As the solemnity of our ceremonies require a serious deportment, you are to be particularly attentive to your behavior at our regular assemblies. You are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration.

The laws and regulations of the order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, judge with candor, admonish with friendship, and reprehend with mercy.

As a craftsman in our private assemblies, you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture, under the superintendence of an experienced master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers; qualify yourself to become a useful member of society; and, like a skilful brother, strive to excel in what is good and great.

You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren

and fellows to the utmost of your power and ability, and on no account wrong them or see them wronged, but to apprise them of approaching danger, and to view their interests as inseparable with your own.

Such is the nature of your engagements as a craftsman; and these duties you are now bound, by the most sacred ties, to observe.

Charge to the Newly Raised Candidate.

Brother,—Your zeal for the institution of free-masonry, the progress you have already made and your conformity to our general regulations, have pointed you out as a fit object of esteem and favor. In the character of a master mason you are henceforth authorised to correct the errors and irregularities of your younger brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society ought to be your constant care. You are to inculcate universal benevolence, and, by the regularity of your own behavior, afford the best example for the conduct of others. The ancient landmarks of the order you are to preserve sacred and inviolable, and never suffer an infringement of our customs, or a deviation from established usages.

Duty, honor and gratitude, now bind you to your trust, let no motive, therefore, ever make you swerve from your duty, but be true and faithful, and imitate the example of that celebrated artist, whom you have once represented. Endeavor, in a word, to convince the world that merit has been your title to our privileges, and that on you our favors have not been undeservedly bestowed.

PRAYERS.

Invocation,—First Degree.

VOUCHSAFE thine aid, Almighty Father and Supreme Governor of the Universe, to this our present convention, and grant that this candidate for masonry may so dedicate and devote his life to thy service as to become a true and faithful brother among us. Endow him with a competency of thy divine wisdom, that, assisted by the secrets of this our masonic art, he may be the better enabled to display the beauties of true godliness, to the honor and glory of thy holy name.—*So mote it be.*

Invocation,—Second Degree.

WE supplicate the continuance of thine aid, O merciful God, on behalf of ourselves and of him who kneels before thee. May the work begun in thy name be continued to thy glory, and evermore establish in us, by obedience to thy holy precepts.—*So mote it be.*

Invocation,—Third Degree.

ALMIGHTY and Eternal Being, the Glorious Architect and Ruler of the Universe, at whose creative fiat all things first were made, we the frail creatures of thy providence, humbly implore thee to pour down on this convocation assembled in thy holy name, the continual dew of thy blessings, more especially we beseech thee to impart thy grace to this thy servant

who offers himself a candidate to partake with us the mysterious secrets of a master mason; endue him with such fortitude that in the hour of trial he fail not: but pass him safely under thy protection through thy valley of the shadow of death, that he may finally arise from the tomb of transgression, to shine as the stars, for ever and ever.—*So mote it be.*

WORKING TOOLS.

E. A. DEGREE.

***** the Working Tools of an E. A. M., which are the 24-in. G., the C. G. and the C.

The 24-in. G. is to measure their work.

The C. G. is to knock off the rough and superfluous parts of stones, the better to fit them for the builders' use.

The C. is further to smooth and prepare the stone, and render it fit for the hands of the more expert Craftsmen.

But as we are not all O., but rather F. & A. or S. M., we apply these tools to our morals; in this sense,

The 24-in. G. represents the twenty-four hours of the day; part to be spent in prayer to Almighty God, part in labor and rest, and part to serve a friend or brother in time of need.

The C. G. represents the force of conscience, which should keep down all vain and unbecoming thoughts so that our words and actions may ascend pure and unpolluted to the Throne of Grace.

Th. C. points out to us the advantage of education by means of which we are rendered fit members for properly constituted society.

F. C. DEGREE.

* * * * * the Working Tools of a F. C., which are the S. L. and P.-R.

The S. is to try and adjust all rectangular corners of buildings, and assist in bringing rude matter into due form.

The L. is to lay levels and prove horizontals, and the P. R. is to try and adjust all uprights, whilst fixing them on their proper bases.

But as we are not all Q., but rather F. & A. or S. M., we apply these tools to our morals; in this sense,

The S. teaches morality, the L., equality, and the P.-R., justness and uprightness of life and action; so that by square conduct, level steps and upright intentions, we hope to ascend to those immortal mansions from whence all goodness emanates.

M. M. DEGREE.

* * * * * the Working Tools of a M. M., which are the S. P. and C.

The S. is an implement which acts on a centre pin, from whence a line is drawn, to mark out the ground for the foundation of the intended structure.

With the P. the skillful artist delineates the building in a draft, or plan, for the instruction and guidance of the workmen.

The C. enables him with accuracy and precision to ascertain and determine the limits and proportions of its several parts.

But as we are not all O. but rather S. or F. & A. M., we apply these tools to our morals ; in this sense,

The S. points out that straight and undeviating line of conduct laid down for our guidance in the volume of the S. L.

The P. teaches us that all our words and actions are not only observed, but are recorded by the M. H., to whom we must render an account of our conduct through life.

C. reminds us of his unerring and impartial justice, which, having defined for our instruction, the limits of good and evil, will either reward or punish us as we have obeyed or disregarded His Divine Commands. Thus, my brother, the Working Tools of a M. M. teach us to bear in mind, and to act according to the laws of the Divine Creator, so that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the world's great Architect lives and reigns for ever.



My Declaration

I, E. B. de Kew, and his son,
solemnly and seriously swear, that
I have been voluntarily initiated, passed
and raised, to the Southern Degree
of a Master Mason, in a just and
legally constituted lodge of such,
that I do not now stand suspended
or expelled, and know of no reason
why I should not have masonic
communication with my brethren

